№ 24. 029

A MEMORIAL FOR Magistrates.

A SERMON Preached at *Christ-Church* in the City of *BRISTOLL.* on the Twelfth day of *October*, at the Assizes or Goal-Delivery.

By *JOHN CHETWYND*, Master of Arts, One of the Prebends of the *Cathedral*, and Vicar of *Temple* in the City of *BRISTOLL.*

2 Sam. 23. 3.

The God of Israel *said, the Rock of* Israel *spake to me. He that Ruleth over Men must be Just, Ruling in the Fear of God.*

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TO THE

RIGHT WORSHIPFUL

Thomas Earle *Esq*;

MAYOR.

The Worſhipful the Aldermen, Sheriffs, and Council of the City of *BRISTOL*, My much reſpected Patrons.

Moſt Honoured Sirs,

AS a Teſtimony of my Gratitude for my Paſtoral Charge in your City, which I enjoy by your Patronage, and that by a Maiden Vote; and my Tueſdayes Lecture which I preach by your gift: I have made bold to preſent this following diſcourſe unto you, which was for the moſt part preacht by your appointment, at your laſt Aſsizes. The ſubject whereof are Neceſſary Truths, to be minded by all but eſpecially by ſuch as are already Magiſtrates, or in the

line of Magistracy as you all are, and so concern'd in the Publique Good and Welfare of this Famous and Honourable City.

Shall you please at your leasure time to peruse and consider the particulars therein contained, and with a Conscientious care to follow the Directions God gives you, and this discourse will mind you of. You will without question be to your great Comfort here, and god Account hereafter: Such as Mordecai *was seeking the Welfare of the People committed by His Majesties Gracious Charter to your Charge, and so doing acceptable to the multitude of your Brethren, which is and shall be the Prayer of*

Your much obliged, and Thankful

Beneficiary

Novemb. 21th.
1681. *John Chetwynd.*

Eccleſ. 12. 13, 14.

13. *Let us hear the Concluſion of the whole matter; Fear God and keep his Commandements, for this is the whole duty of man.*

14. *For God ſhall bring every work into judgment, and every ſecret thing, whether it be good or whether it be evil.*

COnſidering the weightyneſs of this days work, I ſhall ſtudy that brevity that may not be obſcure. And though I will not undertake to be your inſtructer in the things you know not, yet give me leave to be your remembrancer, to ſtir up your minds to the practiſe of what you know. That ſo this ſolemn aſſembling in Gods Houſe of Prayer (and that at the beginning of them, as it is in it ſelf commendable, ſo may it be for the future imitated, may be more than a Punctilio of State, and point of Honour, even a uſefull means for the better carrying on of the great work of adminiſtring Juſtice. Gods Aſſiſtance being implored by our Prayers to him, and Gods Directions attended and regarded, and obtained by our hearing from him.

It hath always been the courſe, even of Heathen Magiſtrates, to have their recourſe unto the divine powers, before they undertook any matters of importance, to enter the *Capitol* firſt before the *Senate*, and to Sacrifice firſt before they Sentenced; *A Jove principium*, to implore divine aſſiſtance

and

and direction, and there is ſtill great reaſon ſo to do, ſince there is no caſe ſo bad but ſome will plead it; No man ſo good but ſome will ſlander him; Nothing ſo falſe but ſome will ſwear it.

A treacherous *Ziba* with a falſe probable Tale, and a face preſent may divert a *David* from the right line of Juſtice, to entertain prejudices, and pronounce a wrongfull and unjuſt ſentence againſt an innocent and true hearted *Mephiboſeth*. Magiſtrates indeed are called Gods, and uſually do know much,
Act. 24. but yet they are but Men, and know not all things, and may be impoſed upon by the Eloquent Oratory of a well ſpoken *Tertullus*, accompanied with ſuch witneſs as thoſe *Jews* were,
ver. 9. who were ready to atteſt what *Tertullus* ſpake, and therefore Magiſtrates have need to implore and receive divine aſſiſtance, that they may be as an Angel of God, to diſcern true from feigned, and as *Solomon* did, to diſtinguiſh between the true and the falſe Mother. And this Wiſdom was the return of *Solomons* Prayer, and Gods bounty, who hath promiſed, and will not be worſe than his word, to give it to thoſe that ask it.
Jam. 1. 4. And hath left directions in his Holy Scriptures, for the right Regulating of all Humane Tranſactions, whether they are Perſonal or Publique, Civil Adminiſtrations or Eccleſiaſtical Offices: which Holy Scriptures are ſufficiently able to make
2 *Tim.* 3. 17. every man of God perfect, whether the private Chriſtian in his perſonal or relative concerns, or the Publique Officers, whether Miniſters in the Church, or Magiſtrates in the State,
Pſal. 82. 6. who bear his Name: *I have ſaid ye are Gods*, and are his Deputies, even Gods among Men, who though made of the ſame Mettal with their Brethren, yet are Gilded over, and ſhine as Stars from the Sun, in a Luſtre received from God and the King; Whoſe Image, Name and Office they bear, being deputed by him, as *Mordecai* was, to rule their Brethren, and
Rom. 13. armed with a Sword to enable them thereto. And therefore
Pſal. 115. 56. may not ſit as thoſe Idols that *have eyes and ſee not, mouths and ſpeak not*. Or as idle cyphars in Gods chain, and therefore have need of Gods direction, which is to be had no where ſo clear and plain as from Gods own mouth, Scripture and Sanctuary Inſtructions.

And

And amongſt them there is none more fit, nor more full than the words firſt read, which are

The Sum, Compendium, Epitome and Concluſion of what ever is written, or may be heard.

Fear God and keep his Commandements.

The words you know are Gods by *Solomon* his Amanuenſis, who having run through the whole circle of all ſublunary enjoyments, and creature contentment. and ſuckt out the very quinteſſence of all humane delights; That the knowledge of the wiſeſt of meer mortal men, and the wealth of the richeſt of all Earthly Potentates could furniſh him with, upon a ſerious review of all his paſt experiments, he comes to acquaint us with what himſelf had found. That

All is vanity: vanity of vanities, ſaith the Preacher, all is vanity.

This he lays down in the firſt chapter of this book, at the ſecond verſe, as the Doctrine of the whole book proſecutes in the reſt of the chapters by induction of particulars; (which I may not now ſpeak unto) and in the eighth verſe of this chapter pronounceth again, as ſufficiently evidenced.

Vanity of vanities, ſaith the Preacher, all is vanity.

And having interpoſed in the four next verſes.

1. The excellency of the Scriptures compiled by himſelf, and others of Gods *Amanuenſes*: who were maſters of the aſſemblies, and had received them from that One Shepherd, *viz.* Jeſus Chriſt, the wiſdom of the Father, for their uſefulneſs and profitableneſs to us, are as Goads to ſtir up, and nayls to faſten.

2. The vanity of the itch of humane ſcribling, and weariſomneſs of reading ſuch writing, ſuch as are the Popes Canons and Decretals, and other Popiſh Trumpery, as likewiſe idle vitious and corrupting Plays and Romances: which makes men neglect at leaſt, if not nauſeate divine truths.

Of *Caroloſtadius* it is reported by *Luther*, that he was eight years Dr. in Divinity before he had read One Word in the Scripture. *Menſ. Col.*

So that the moſt of Students among the Papiſts were well by one compared to a man knawing of a Flint, when he had good

good bread by him, which he neglected to make use of.

Solomon having thus laid down the excellency of God's, and vanity of man's writings.

He now comes in the close of this book, the words of my Text to lay down. The Sum, End, Conclusion, the Recapitulation, the Epitome, Compendium and Abridgment of what ever was written by God, in this or other books of Scripture, or was read or heard by man. The scope at which all tended too! *Fear God and keep his Commandements.*

All the lines that may be drawn from the whole circumference of divine truths, written and revealed in this, and all other books of Scripture, which holy men of God, which were moved by the Holy Ghost did, or had or should write, did all meet in this Center; *Fear God and keep his Commandements.*

You may not expect then,

Right Worshipfull and Beloved, a full and compleat handling of them, on which a Minister might with great ease and more profit preach his whole life time, than that *German* Professor of Divinity did, who was Twenty-five Years Reading in his Publique Lectures, on the First of *Isaiah*, and had not finished it. There being nothing in the whole compass of Divinity but what may be reduced to the *Fear of God, and keeping His Commandements.* The one as the Root, the other as the Fruit: The one as the Fountain, the other as the Streams of our practical complyance with Gods will, it being as our Translators supply it, *the whole duty of man.* Which Translation: the best of all Translations was, by the incomparable Piety of King *James*, and the indefatigable pains, and accurate care of the most Learned Bishops, Doctors and Divines of that age, most happily performed, and may not without great presumption be slightly spoken off.

Or as the *Spanish*: *toda excellentia.*

Or as *Piscator*: *Hoc est omnium Hominum*, this belongs to all men.

Many directions in Scripture are bounded and limited by several circumstances to particular persons, but this concerns all, and therefore to be regarded by all, as that which is the

alone

alone *Cynosure*, to guide us through the waves of a tempestuous Sea of troubles, dangers, labyrinths in this world, unto the Port and Haven of heavenly happiness.

Text: *Let us hear the Conclusion of the whole matter; Fear God and keep his Commandements: for this is the whole duty of man.*

As the skilfull and provident husbandman first rids his ground of Thorns, and then sowes his Seed.

So doth *Solomon* in this book (of which the words read are the Compendium,) labour to remove from the hearts of men the love, and study and endeavour after vanity, by which the minds of all by nature are preoccupied and forestalled, especially by this mistaken apprehension, that they may at the same time embrace the Study of Earthly Vanity and Heavenly Piety.

There are none that do not by natural instinct desire the avoiding of eternal pains, and the enjoyment of everlasting happiness; it being the property of natural affection, to desire its own preservation.

And by the same natural instinct are men carried after the pursuit of worldly things, vanities indeed, though the only substantial realities in their conceit; *The Rich mans wealth is his strong Tower in his own conceit.* Some hasten after Pleasures, others after Riches, a third after Honour, and so far the Doctrine Profession and external Practise of Piety shall be complyed with, as they cross not those Appetites, and much may be, and is often done according to Gospel prescriptions, as was by *Herod*, who reverenced *John Baptist*, heard him gladly, and did many things. Yea many times some will suffer much, so they may enjoy their carnal desires. But alas!

Prov. 10. 15.

These foolishly perswade themselves to joyn those things together that are inconsistent. Sooner will Heaven mingle with Earth, the Fire with Water *coalesce* and remain at peace together, than the study and love of Piety with the study and love of Earthly Vanity.

True it is that men may and do by their eager prosecution of earthly vanity, deprive themselves of the happiness both of this, and the future life.

But to enjoy both together, let them use what diligence and skill they can, they shall never attain it. *For no man can serve two so contrary Masters. No man can serve God and Mammon. No man can serve God and his Belly. No man can love God and the World.* For God is a jealous God, and will admit no rival. He is as the true Mother, who will have all or nothing.

Phil. 3. 19. 1 *Joh.* 2. 14.

Solomon then having in all the fore-going part of this book, endeavoured to perswade men from the love and study of earthly vanities. In these two last verses he shews us the sum and end of the whole, of all our learning and hearing the right method and course of happiness both here and hereafter.

In which words we have to consider;

1. The direction laid down.
   Fear God and keep his Commandements.
2. This direction prest by three arguments.
   1. It's the conclusion of the whole matter.
   2. It's the whole of man.
   3. God will bring all to judgment.

I shall speak to all these particulars, first by way of Doctrine, and then by way of Application.

1. The direction laid down; *Fear God and keep his Commandements.*

This compendious sum of Gods Counsel, discovers Gods admirable Wisdom in revealing his mind so fully, and yet so succinctly in reference to our duty and way to happiness.

It was the wonderfull wisdom of God to comprehend in the Decalogue all that is to be done by us, in relation to God and our selves, and our Neighbours. More wonderfull in his contracting these ten words into two; *Love to God* and *Love to our Neighbour* neither is it less wonderfull when the Gospel is sum'd up in this short expression. *Repent! For the Kingdom of God is at hand.*

Now the use that we are to make of this short sum is this. That as Travailers have an eye to their Geographical Charts, which they carry about with them, unto which they often look

look to direct them in their way, so ought Christians often to mind this Sum and Compendium of their duty, unto which they must have respect to guide them in their way to the Heavenly Kingdom, and which, as another *Jethro*, might direct them through the Wilderness of this World, to their Heavenly *Canaan*.

Such an other Compendium of our duty we have in the description of *Job*: *He feared God, and departed from evil.* *Job.* 1. And in that expression of St. *Peter*: *He that feareth God and worketh Righteousness.* *Act.* 10.

Fear God and keep his Commandements.

In which we have

{ 1. The Fountain, Cause and Root: *Fear God,*
{ 2. The Effect, Branches and Streams: *and keep his Commandements.*

1. The Fountain, Cause and Root: *Fear God,*

Solomon tells us *Prov.* 1, 17, *That the fear of God is the beginning of Wisdom*: *Caput Sapientiæ.* Now as from the head, the seat of sence, all sence is derived through all the Members of the body; so from the inward fear and reverence of God, there flowes as it were the Sense and Life of all good actions, and therefore our first care should be to get this reverential fear of him, that we may Worship him according to his own prescription, not our own inventions, know him from his word, believe on him, call on him, and trust upon him, which is the substance of the First Table. *Prov.* 1. 17.

Generally men place all Holiness in the works of the Second Table, as in Charity, Liberality, Justice, giving to every one his due; though they live in ignorance, and total neglect of Gods worship and instituted service, which is, as if we should count a man living when his head was off. For what the head is to the body, that is the fear of God to all Religion, to all holy and righteous practises.

Now the fear of God is an awfull reverence of Gods great and Glorious and Gracious Majesty; Least we offend him by sin: Least we smart when we have sinned. This is as in the Vulgar, *Timor* a fear of sin, or as *Tremellius*, *Pavor* a fear for sin. This in both its senses should fill our hearts, and awe

our Souls. Fear him *as Sons*, because of his Fatherly goodness; Stand in awe of him *as Servants*, because of his Masterly Authority, Power, Greatness and Goodness, and both of these degrees of holy fear, both of Sons through *love*, and of Servants through *awfulness*. May *Solomon* be thought to have reference unto in this direction? And *Jehosaphat* in his charge given unto his Deligated Judges.

2 Chron. 19. 7. *Let the fear of the Lord be upon you, take heed and do it.*

He layes before them the fear of God to draw them to a Holy and Religious and Conscientious respect, to discharge the duties incumbent on them, by reason of their Office. Wherefore let the fear of God be upon you; *Timor Dei vobiscum, Pavor Dei iusit.* And this will be an excellent means to inable all, but especially intrusted Magistrates to discharge their places.

For the fear of God is the beginning and end of Wisdom. And *Job* tells us of himself, that it kept him from doing unjustly. *Destruction from the Lord was a terror to me.* And when this fear is wanting what can be expected, but all manner of sin and wickedness? the want of it being the evident source of all evil. Hence *Abraham* in *Gerar* did expect the ravishing of his Wife, and murder of Himself, because he thought *there was no fear of God in that place.*

Job 31. 23.

Psal. 36. 3.

Gen. 20. 11.

Time will not permit the pressing on of this first branch of the direction, by the consideration of Gods.

1. Command { Omnipotency.
2. Attributes of { Omniscience.
{ Goodness.
3. Relations to the Master Father. &c.
4. Promises of all good { Spiritual.
{ Temporal.
{ Eternal.

5. The excellency of the grace it self, as being
1. Needfull, without which we cannot serve him.
2. Acceptable to God, without which we cannot please him.
3. Comfortable to our selves, freeing us from all base disturbing and distracting fears of Men and Devils.

Passing by these reasons and arguments by which I might enforce this First Branch of the Direction: I come to the Second.

2. The Effect of that cause.

And keep his Commandements.

From our awfull respect to, and reverential fear of the Divine Majesty, then doth and will arise a resolution, and endeavour to keep Gods Commandements, to obey him in every part and poynt of Duty, which if we do we shall live for ever.

We cannot indeed now do it in a legal way, as *Adam* was bound to and enabled for. But we may in an Evangelical way, such as God allows of and accepts; Wish well to exact obedience, as *David* did. *Psal.* 119 45. 6.

Thou hast commanded me to keep thy Precepts diligently. *Psal.* 119. 46.
O that my ways were directed to keep thy statutes.

Then shall I not be ashamed, when I have respect to all thy Commandements. And then be doing as we can, for affection without endeavour is as *Rachel* beautifull but barren.

Let us be doing at every thing as well as at any thing: We may not be *Funambuli virtutum*, such as go in a narrow tract of obedience. No: Our Obedience must be Universal, extending

Jam. 2. tending to the compaſs of the whole, which is but one copulative, and then as St. *Auguſtin* well notes. *Beati ſunt qui Præcepta faciunt, etiamſi non perficiunt*

They are bleſſed who do as they can, though they can but under do. — And as St. *Bernard*. *In libro tuo ſcribuntur Omnes, qui quod poſſunt faciunt, etſi quod debent non poſſunt*; All are written, O Lord in thy book, who do what they can, though they cannot do what they ought.

This Book of *Eccleſiaſtes* begins with *All is vanity*, and ends with *Fear God and keep his Commandements*. Now if that ſentence were knit to this which *Solomon* reſerved for the end, as the Haven of reſt after the Turmoyls of vanity, it would be like and in effect that, which Chriſt ſaid to *Martha*; *Thou art troubled about many things, but one thing is neceſſary*.

That which troubleth us *Solomon* calls vanity, that which is neceſſary he calls the *fear of God and keeping his Commandements*; From that to this ſhould be every mans Pilgrimage in this World. We begin at *vanity*, and never know that we are vain, till we come to learn this Leſſon, to *fear God and keep his Commandements*. In which I ſhall touch as the ſtreights of time will permit.

1. The Act: *Keep*
2. The Object: *His Commandement*.

1. The Act: *Keep*.

A Comprehenſive word that contains in it all the Chriſtians Duty, in reference to Gods will. The effect of a right fear of God; *viz.* As the *Pſalmiſt* expreſſeth it: *The keeping his* *Pſal.* 103. 17. 18. *Covenant, the remembring his Commandements to do them.* So that it implyes and contains under it.

1. A Receiving by the Ear or Eye.

Rev. 2. 7. *He that hath an Ear to hear, let him hear what the Spirit ſayeth to the Churches.* — *He that turneth away his ear from hearing* *Prov.* 28. 9. *the Law, his Prayer ſhall be an abomination*; That willingly ſlights the opportunities of hearing, and frames excuſes, truſting to their good Prayers (they ſay) they make at home, and conceiving that they can beſtow their time better elſewhere, their Prayers ſhall be abominable. It were well, and much to be

be desired, that such would read and seriously consider what they may find written. *Prov.* 1. from the 24th. *ver.* to the end of the Chapter.

3. A retaining in their heads, minds and memories, to know and understand them; To hear without understanding is but lost labour, and therefore God hath set up Masters of Assemblies, whose work it is, and whose care it ought to be, to do as those we read of in *Ezra* 8. 7. *That caused the people to understand the Law.* And we our selves ought to pray as *David. Make me to understand the way of thy Precepts.* *Ezra* 8. 7. 9. *Psal.* 119. 27.

3. A keeping in our hearts to affect us, and operate upon us, and to change us into its own likeness, as the graft doth the nature of the stock, or the leave doth the meal, to leave in it a relish of it self. This *David* tells us, that he had *hid Gods word in his heart, that he might not sin against God.* And this Saint *Paul* adviseth us to let *the word of Christ dwell in us:* not as a guest or stranger pass through, but as a dweller making its abode with us. *Psal.* 119. 11. *Col.* 3. 16.

4. A frequent having them in our mouths, to speak of them, and declare them, and Communicate the knowledge of them to others, and this is not only the duty of Gods Ministers, who are to declare the whole Counsel of God. But likewise of private Christians, who are to *admonish one another*, to *teach their Children*, and to *talk of them* — But especially *to keep them.* *Col.* 3. 16. *Deut.* 4. 10. & 6. 7.

5. In our deeds and works to practise them; and this indeed is the perfection of all the rest: For all the rest may be done, and we never the better.

If you know these things, then happy are ye if ye do them.

Other things are necessary, but yet, without this, of no avail, yea mischievous and dangerous, heightning our sin to a presumptuous contempt, and so encreasing our stripes. He that knows his Masters will and doth it not, shall be beaten with more stripes.

Only they know profitably that practise Conscionably, and shall be blessed in their doing. The *Psalmist* tells us; *He that doth these things shall never be moved.* Its not he that knoweth them, or speaketh of them, but he that doth them. *Psal.* 15. 5.

For

For as we judge of the corporal health of the Heart, not by the words of the Mouth, or colour of the Countenance, but Pulse of the Arm. So judgment is to be made of the Spiritual soundness and uprightness of the Soul, not so much by words or looks as by the fruits of the hand. *Not every one that saith Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the will of my Father which is in Heaven.* And *if ye know these things then happy are ye if ye do them.* And *herein are ye my Disciples, if ye bring forth much fruit.*

Mat. 7. 21. *Joh.* 13. 17. 15. 8, 9.

So that if a man had as great skill in Divinity, as *Varro* is reported to have in Philosophy, who read so much that it was admired that he could write any thing, and yet wrote so much that another could hardly read, though he should speak with the tongue of Men and Angels, yet if without Charity, which is the fulfilling of the Law, all would be worth nothing.

1 *Cor.* 13. 1.

2. The Object: *His Commandements.*

Now Gods Commands are made known unto us by

1. The Law of Nature Engraven in mens hearts.

Ro. 2. 14.

2. The Scriptures written, and so Gods Commandements revealed in them, are either

1. Moral. The Ten Commandements comprehended in these two things.
   1. Love to God.
   2. Love to our Neighbour.
2. Evangelical. Such as are.
   1. Repentance.
   2. Faith.
   3. Self-denyal.
   4. Taking up the Cross.
   5. Imitations of Christ.

All which Commands both Moral and Evangelical cease with time, except the first, but that runs Parallel with Eternity. God will be our God for ever, all the other will cease: For in the World to come, their will be no humane Policy or Government, or External Worship.

3. Gods Decrees.

Gods

Gods will and commands are made known to us by those Rulers and Magistrates, which he hath ordained to rule over us, whose determination of things indifferent left in their power to dispose and order, is and ought to be esteemed as Gods will, made known by their Mouth, and obeyed for Conscience. Rom. 13.

The particular Rules of Government and Methods in judicial proceedings, are Gods will made known by them; when they are not contrary to Gods express will, and are to be obeyed for Conscience sake, which calls for a Ready Compliance in an *Actual Performance, and knows no such contradictory chimera, as a Passive Obedience.* It was a Rule of St. *Bernard's*, and is a most true one, and of excellent use; *Eum quem pro Deo habemus in terris, debemus audire in iis, quæ non sunt contra Deum.* That is, him, whom we have for a God on earth, we ought to obey in all things, not contrary to Gods will.

Our Saviour Christ into who hands all power is committed, and who is made the head of all things. *Mat.* 28. 18. *Eph.* 1. 21, 22. Did not himself institute either.

1. The particular modes of Judicials, as to the Government and Regulation of matters in the Civil State, but only the general Rules of Justice and Equity, which particulars he left to the disposal of Kings and Governours, which Rule by him, under him, and for him. Neither did he tye them up to the Judicials of *Moses*, but left them at liberty, as to the circumstances of Policy to their own Prudence and Wisdom. Or,

2. The particular ceremonies and circumstances of Divine Worship, but left them to the prudence and power of the Apostles, to set in order (as St. *Paul* said he would,) in the several Churches which they should plant, and so to all succeeding Governours in all Ages, in their several Churches, to appoint according to expediency in their several Precincts.

And this appears by,

1. The different Ceremonies of the several Churches, which were not uniform but various, as the Observation of *Easter* in the *Greek* and *Latin* Churches. &c.

2. By St. *Ambrose's* direction to conform to those external

rites which they found in the several Churches they had occasion to have Communion with.

And there are very good reasons rendred by some, why Christ who took care for all the Substantials of his Worship, did not himself institute the Circumstantials. As

1. To grace and gain authority unto the Apostles, in the Churches which they planted.

2. Because *Moses* his Dispensation did not, nor was not to cease till our Blessed Saviour was ascended.

3. That the circumstance of Christian Worship, that should be after our Redemption wrought by him, might not be *Umbra futurorum*, the Shadow of things to come, but *Memoria præteritorum*; The Memorials of things past.

4. The different fashions of divers Countries, as to the external modes of expressing their Reverence. Whereas the Laws which our Blessed Saviour himself prescribed, concern all Christians in all Countries. And therefore the circumstances of the Christian Divine Worship could not be prescribed in general, but were of necessity to be left to the appointment of the Apostles, and their Successors in all ages.

And this is agreeable to the Scriptures, and the Doctrine of the Church of *England*, Established by Law.

Concerning which, were men rightly Principled, there would not be so much Clamour against the innocent Ceremonies Established by authority, and to be observed for Conscience sake in Obedience to the Magistrate; who as he is Gods hand to weild his Sword, so is he his mouth in such cases of indifferent circumstances to declare his mind.

But what St. *Austin* writes concerning *Faustus*, is true of the generality of Dissenters from the Church of *England*. *Vel non intelligendo reprehendit, vel reprehendendo non intelligit. Sententiam Ecclesiæ non intelligit, sed amat suam, non quia vera est, sed quia sua est.* That is, either not understanding he reprehends, or reprehending doth not understand. He doth not understand what the Sentiments of the Church are; but loves his own, not because they are true, but because his own.

So hard is the lot of the Church of *England*, that by the *Romish* Synagogue it is condemned for having *so few*, and by Dissen-

Dissenters cryed out on for having *summum*; VVhereas in the eyes of sober men it is valued according to its excellent temper, not exceeding to a *burdensome oppression*, nor defective in due comeliness, *by a slovenly rudeness*. And no wonder since a decent and necessary subordination of inferiours to superiours, as in a well Disciplined *Army*, keeps all in a due correspondency of subjection and Government, and renders Our Church Glorious, as an *Army* with Banners.

Not as the Congregations of Dissenters, who are like *Plinys* his *Acephali*, *all body and no head*. Or

As the *Popish Parasites* have rendered their Synagogue like the *Toadstool*, *all head and no body*. VVhilst they ridiculously affirm; *Papa virtualiter est Tota Ecclesia*. VVell then

It is not some but all Gods Commandements thus made known; Those which are necessary and moral by the Law, Engraven in the heart, and written in the Scriptures. Those which are circumstantial, and in themselves indifferent, till determined by the mouth of God's Deputies. All these the fear of God will direct and encline to, and enable for. *Then shall I be upright, when I have respect to all thy Commandements.* *Psal.* 119. 6.

Natura facit suum ad unum. But Grace makes us as a *Delphick Sword* prepared for every good work. 2 *Tim.* 2: 21.

Nature will permit the complyance with Gods will, and the doing, and it may be suffering many things, till it croſſeth our own wills, and so long we may seem to yield a ready obedience, as *Herod* did, who did many things, and heard *John* gladly, while VVind and Tyde go all one way, we sayl readily in our begun voyage, which standing contrary, we think best to take harbour, or return whence we came. So when Gods Love, and the VVorlds Luſt appear in contrary quarters, we shall soon see whom we shall follow.

VVhat we take up as a cloak in a storm for a shelter, or a disguise, as a Covert to hide in time of Danger will be laid aside when the storm is past and the danger over.

But that respect to Gods command which flowes from a true fear of him will continue, and not be as an upper and loose Garment, which we put on when we go abroad in the sight and company of others, but hang upon a pin when we come

into our own houſes. But as our ſhifts to lye down in, yea as our skin never to put off.

Thus muſt we keep Gods Commands, *all of them, and always, and as, and becauſe they are Gods Commands*, out of a pure Conſcience, and not out of ſelf reſpect.

Jehu ſlew *Ahab* and *Baals* Prieſts, not out of reſpect to Gods command, but out of deſign in ſo doing to eſtabliſh his own Throne. For he ſtill kept up the Golden Calves, and their Idolatrous worſhip, to Gods diſhonour, and a clear evidence of his own hypocriſie. Men are very apt to have more tender reſentments of things as they check and claſh with their proper intereſt, than that they are contrary to Gods command.

As that Father gravely told that *Arrian* Emperour, who reproved him for ſhewing to his Son no more Reverence; That he had more reſpect to his Sons honour then to the honour of the Son of God, whom he ſuffered to be diſhonoured by Hereticks.

Act. 19. 24,25. Thus *Demetrius* left all the other Idols, which to him were Gods, to ſhift for themſelves, but *Diana* which brought great gain, merited the engagement of all their powers in defence of her: Not for her ſelf, but the gain they had by her.

So the Pope in his *Taxa Cameræ Apoſtolicæ* rates the abſolution for falſifying his Apoſtolical Letters at Nineteen groats, when inceſt with ones own Mother is taxed but at five groats only.

But the true Chriſtian acted by Gods fear, keeps Gods Commandements all of them, and as his commands, without any ſiniſter aims or ſelf reſpect; They follow not Chriſt for the loaves but for himſelf. They comply with all Gods Commands, not becauſe thereby they themſelves ſhall be benefited but God honoured. And this is that which is acceptable to God, and preſſable to man; Which *Solomon* preſſeth in this Text, by three powerfull arguments and motions.

1. It is the concloſion of the whole matter. *Summa rei omnis audita.*

2. It is the whole of man: *Totus homo: Totum hominis.* His duty and dignity.

3. God

3. God will call all to an account. *For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.*

1. *It's the Conclusion of the whole matter.*

We should *fear God and keep his Commandements, for it is the conclusion of the whole matter.* So our Translation.

La somme, le fin de tout le propos.

La fin a que tend ce que te enseigne en ce lesure. So the *French* Translation.

In the Original, the word rendered Conclusion, End, Scope, Sum, and *But* the word thus variously rendered, and all agreeing to the mind of the Holy Ghost. I say the *Hebrew* word hath the first Letter in it bigger than the rest, to stir up our greater attention to what follows.

And indeed it is worthy our chiefest regard, as containing in it the sum of all Divinity as to our practise. Whatsoever was written from the beginning of this book of Scripture, yea of all the Holy Scriptures tends to this purpose.

All other books were written to mind the books of Conscience.

And so are as goads to stir up, and nails to fasten us in the practise of this direction. The sum of all Teachers, the end of all Learning

Solomon having through this whole book discourse the vanity and vexation of the creatures enjoyments, and from his own experience exemplified the truth of it, in these words he acquaints us when it is best to set up our rest. *viz.* In the learning and practise of this One Lesson, which is the whole of all that God requireth from us, in reference to our advancing of his Glory, and our Happiness

And it is but just and reason, that he that is our Master should have our fear; he that made us and maintains us should have our service: he that is our Loving Father should be honoured and obeyed by us; whom if we love, as *Davids* Souldiers did him, what will we not adventure for his sake, though it be as theirs was, with the highest hazard, and likelyhood of the greatest dangers, as Fond Lovers do to gratifie a beloved. 2 Sam. 23.

ved darling; Especially considering that all his commands are just, equal, delightfull, or at least made so to us by his love shed abroad in our hearts, so that we may joy and glory in enduring Tribulation in, and for the observing of his Precepts, considering the abundant reward. *Our Labour shall not be in vain*, nor our suffering lost, but shall *work out for us a far more exceeding and eternal weight of glory.* We expect Obedience from those creatures we breed and maintain, and they usually do yield it. *The Oxe knows his Owner, and the Ass his Masters Crib*; And if at any time they fail, how are we displeased.

1 *Cor.* 15. 58. 2 *Cor.* 4. 17. *Isa.* 1. 3.

If *Balaams* Ass turn aside, though his old acquaintance, how angry was he; if he lyes down how doth he strike him, and wish for a Sword. If hawks and hounds fail in the pursuit of their games, how do the Owners and Users rage and chafe.

Hath not God then more right to expect our fear of him, and obedience to him, especially considering he hath done infinitely more for us than we do, or can, for any creatures, yea than he himself for all sublunary creatures, making man the chief of his ways, and the choice of his works, his Masterpiece. The Model of Heaven and Earth, of visible and invisible, of mortal and immortal creatures, having compacted in him all the excellencies that are divided amongst all other creatures; Whose Creation was not as of other creatures with his word, *fiat* Man, but upon a consultation, let us make man. Other creatures Souls and Bodies made together, as having a mutual dependance: Man his Body first, and then his Soul, which was breathed from above, and not educed out of any Elementary substance.

Tanta molis erat Humanam condere gentem
Sanctius His animal mentisque Capacius altæ.

VVhose face shews Gods wonderfull skill in its varieties and discoveries of inward passions.

His Soul One in Essence, Three in Faculties, Understanding, VVit, Memory, represents the unfathomable depth of the Divine Trinity, whose Created perfection had Blessedness, Dominion and Prayer, Gods Attributes. VVhose restored condition mounts him above the Angels, who admire

the

the humane nature more than their own, and in the person of Christ adore it. So that man who by sin was fallen so low that he could not well fall lower, is now by Grace restored to that height, that he cannot rise higher. So that if this be true, that things are so much worth as they are bought by an accurate judgment and discretion; Then must man, both Body and Soul be of an excellent worth, that was bought not with corruptible things, such as Silver and Gold, but by the precious blood of Christ. 1 Pet. 1. 19.

And this excellency that God first gave and restored to man calls for from us our fear of him, and obedience to him: who doth continue and enlarge this excellency here in this life, and prepares for the everlasting duration of it, to all Eternity. For as it is the whole of Gods word the Scriptures, from the first to the last: So is it, which is the second argument? *The whole of man.*

2. *This is the whole of man.*

Totus homo. — *Vulgar.*

Totum hominis; — *Tremellius.*

Hoc est omnium hominum: Piscator. All men are obliged to this; Every one bound to it.

Toda felicidad — *Spanish.* —All a mans happiness, and the way to obtain it.

The whole duty of man: Thus our *English*, in which he ought to exercise himself, and without which every man, even the highest is nothing but vanity: *Verily every man in his best natural and worldly estate is altogether vanity.* This is that which he ought to regard through his whole life in deeds and words. Ps. 39. 5.

All these interpretations may be Orthodoxly given to these words.

And the result of all is this. That the *fearing God and keeping his Commandements is the whole.*

1. Priviledge.
2. Duty.
3. Happiness of man.

So that what the Orator speaks concerning Pronunciation, that it was the first, the second and third part of a right Ora-

tor.

for. So may we say it is the first, second and third, even the whole perfection of a good man, of a good Christian —— It's his

1. Priviledge. Who of all sublunary creatures is in a Capacity of a Filial fearing, and rational and voluntary compliance with his will and command.

It's true indeed, the Devils do know and are capable of doing Gods Commandements, but not of a filial fear, or willing obedience. In many things God makes use of them, in doing his command, but except it be to do mischief it's against their wills.

The irrational Creatures indeed they do his Commandements. The Fire destroyed *Sodom*, the Water the Old World; The Ravens fed *Elijah*, and the Lyon kild the young Prophet; But they know not what they did, and so are not capable of a filial fear, so cannot be said to keep his command, no more than a Knife, or Sword, or Ax, that men make use of in their business.

It's only the priviledge of man amongst all sublunary creatures, that can fear him out of love, and obey him out of choise.

2. The whole Duty of Man. Whatever God requires of man, both in reference to his inward reverence of the Soul, and the external Obedience of the whole Man is comprehended under these two Directions.

As all natural beings by *Logicians* are reduceable to one or other of the ten predicaments; all modes of being to the five predicables. As all we believe to the twelve articles of the Creed. As all we pray for to one or other of the Petitions of the Lords Prayer.

So is it in this case. The whole duty that God expects from man is reduceable to one of these; *The fear of God and keeping his Commandements.*

All the lines of divine truth, even from the whole circumference of it, meet in this Center. So that whatever is largely written in the Scriptures for our learning and practise is contracted in this compendium and whatsoever is contrary unto these, to either of them, hath nothing of God's truth or Man's duty in it.

And

And by this we may determine, as of all matters of practise that are to be done by us; So likewise of all *Dogmata*, matter of belief or opinion that are proposed by any to be embraced, whether they be God's saving truths, or the errors of deceivers, and the fancies of mens brains, bring them to this Test, and they will quickly appear what they are. Yea ordinary capacities without any extraordinary learning, may be able as far as it concerns themselves to prove all things, that so they may hold fast that which is good. 1 *Thes.* 5. 21.

It is a good observation that one makes, that the Scriptures begin with, *In the beginning*, and end with Amen: which signifieth Truth; Shewing that they contain in them which no other writings do— *Et vetustissimum & verissimum*; what is eldest? what is trueſt? And indeed what is not antient is not true. Truth is of God: Error is of the Devil; So that what is not Old Divinity is not true Divinity, though it come from the Councel of *Trent*, the Conclave of Cardinals, with their pretended infallible Inspirers, the Pope and the Devil, or Consult of Jesuites. *Gen.* 1. 1. *Rev.* 22. 13, 21.

3. It's mans whole happiness and excellency. This distinguisheth him from, and prefers him before all others, though never so great and glorious in the world.

Job who feared God and eschewed evil was acknowledged by God himself to be the *None-such* of his time. *Job*

The Righteous is more excellent than his Neighbour; Let him be what he will, if he be not Righteous. *Pro:*

In Gods account who knows best how to esteem, and whose honourable approbation is of greatest weight and worth in the eyes of good men, who despise vile persons, yea in the eyes of wicked men themselves. All men held *John* for a Prophet, yea *Herod* reverenced him in his heart, though he was overswayed by an Impudent Harlot, to command his Death. And in real worthiness, as being and having that in him which makes a man, and will keep him happy. *If you know these things, happy are ye if you do them.* *Psal.* 15. *Joh.* 13. 17.

3. God will call to account.

For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be bad. ver. 14.

A preſſing and powerfull argument if well weighed, to enforce upon us the care of *fearing God and keeping his Commandements*: That we ſhall be moſt certainly brought to an account whether we do or do not.

VVe are not Lords Paramount that may do as we pleaſe, and live as we liſt, and there's an end. No, but an account muſt be rendered, and therefore we have great reaſon to ſee to it, that our Thoughts, VVords and VVorks may be ſuch as may correſpond with Gods fear; and comply with his Command, our Dignity and Duty.

For though by our greatneſs we may bear it out, and by our policy conceal, what evil we do, from man, yet we cannot eſcape Gods Hand, which is Omnipotent, nor his Eye, which is Omniſcient, and ſo knows what we have done, and though he doth not always in this Life, which we may all juſtly fear, and he many times doth, yet he will moſt aſſuredly hereafter bring us into judgment for it.

And the minding of this would be our wiſdom, and prove a great reſtraint from evil, and encouragement unto good.

And unto this end we find the conſideration often made uſe of in the holy Scriptures. Thus *Solomon* makes uſe of it as a Bridle to reſtrain the Luſtfull extravagancies of unruly Youth: VVhen by an Ironical Conceſſion, he ſeems to invite a Young Man to rejoyce. Let his heart chear him in the days of his Youth, to walk in the ways of his heart, and the ſight of his eyes. But again powerfully to reſtrain him with this conſideration. *But know thou that for all theſe things God will bring thee into judgment.*

Eccl. 11. 9.

Thus St. *Paul* doth ingeniouſly confeſs, that by the remembrance of this, he was ſtirred up, and aſſiſted in, and unto a holy and incorrupt miniſtration of his Office: *Knowing the Terrors of the Lord we perſwade men.— For we muſt all appear before the judgment ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

2 Cor. 5. 11. 10.

Thus the ſame Apoſtle exhorts the *Athenians* to Repentance, becauſe God had appointed a day wherein he would judge the world.

Act. 17. 31.

And

And though mockers may scoff, and think it a far off, because the signs of it are not yet come, yet alas!

Though the general judgment may not surprize them, yet the day of their death will, which will be to them a day of judgment, and all will certainly be found at the great day, as they are found at that hour. And if the time would bear it, it were worth a larger consideration. How Emphatically *Solomon* lays down this argument, which I cannot at present but briefly lay before you.

In which fourteenth verse of this Chapter, concerning Gods judgment: We may observe these five things.

1. The unavoidableness of it.
2. The certainty of it as to the thing: and the uncertainty as to the time.
3. The generality and exactness of it.
4. The Righteous proceeding in it.
5. The directing of the sentence according to desert.

1. The unavoidableness; God shall bring, whom none can escape or delude.

Here many culpable persons make shift to escape by fleer, sie, hiding, flying or corruption. But there is no such dealing with God, with whom we have to do, by whose authority the judgment shall be, though Christ be the Administrator of it, and the Saints shall give their Approbation. As the Kings Majesty by his Deligated Judges, and the assistance of others, in Commission with them perform Judgment amongst Men.

God then being Judge, he hath, as Inferior Judges, his Deputies ought to have, and are supposed to have, what ever is requisite, and is ever necessary. *Viz.*

1. Knowledge.
2. Power.
3. Uprightness.

1. Knowledge to discern.

As *Solomon* had, who having the Scepter in his hand, had an eye in his head to discern whose the living Child was.

Justice is indeed usually painted blind, but that is as to persons not causes.

Blind *Isaac* that would try by feeling, placed the Blessing

where he would not, and blinded Judges (and you know the
1 Sam. 12. 3. Scripture tells us, what will blind them) usually place it where they ſhould not.

But God is Omniſcient, and cannot be deluded nor deceiv-
Heb. 4. 13. ed: All things to him are naked and bare.

2. Power to ſee their judgment executed, otherwiſe they will be contemned, and authority fully to end and determine its appeals will be made nought of, and matters will run in a circle and endleſs *Labyrinths*. But God is Omnipotent and Supreme, there is no reſiſting of him, nor appealing from him.

3. Uprightneſs in paſſing ſentence.

The *Egyptians* in their *Hieroglyphicks* deſcribe Juſtice as an Angel without hands, that he may not receive gifts, and winking or without eyes, that he might not reſpect perſons.

The Perſon of a Judge muſt not take the perſon of a Friend, but be as *Levi* that knew neither Father nor Mother.

We uſually paint Juſtice with a Ballance in one hand, and a Sword in the other, to weigh and execute. If Juſtice in paſſing, and care in executing the Sentence paſſed be wanting, Knowledge and Power will be to no purpoſe. But God will
Job 8. 3. do what is juſt, and will not pervert Juſtice. With him a pure heart is better than a ſmooth word, and a good Conſcience than a good Purſe.

4. The certainty of it as to the thing, the uncertainty as to the time.

He will, he ſhall.

To lay down arguments in this Auditory, to prove what we profeſs an Article of our Faith, would be very impertinent. The Scripture poſitively aſſerts it, and all Gods Attributes undeniably evince it. As his

1. Power. God will have it ſo for the manifeſtation of his
2 Cor. 5. 10. infinite Power. *He will bring all to Judgment*; *We muſt all appear*. And that is a work of Almightyneſs, to raiſe and revive the dead. But there is nothing impoſſible to an Omnipotent Arm.

2. Wiſdom. It's a point of Wiſdom to bring a thing to its appointed end. Now the end that God made man for was not to live in this World for ever, but to ſerve him here and after-

afterwards enjoy him to all Eternity, which cannot be done without a judgment first determining of us.

3. Truth. He hath ſpoken and cannot but fulfill it, he hath appointed a day wherein he will judge the World. *Act.* 17. 31.

Men may break their words, God will not: He knows his appointed day, and will keep it.

— His Juſtice and Mercy doth enforce it. It is the property of Juſtice to recompenſe to every man his own: Mercy to whom Mercy, and Judgment to whom Judgment appertaineth. *Pſal.* 101. 1.

Now here in this World we ſee it not done. The wicked many times flouriſh when the righteous ſuffer. *Naboth* is ſtoned, *Joſeph* is in Priſon. If the World ſhould always laſt where were Gods Juſtice and Mercy, and therefore for the manifeſtation of theſe, there muſt be a day of Retribution. *Dives* muſt have his evil things, *Lazarus* muſt have his good, which here they have not.

All Gods attributes require that God ſhould bring every thing, and every man to judgment, as moſt certainly he will, and therefore we ſhould as St. *Hierome* tells us he did, whatever he was a doing, remember and imagine that he heard that voice; *Ariſe ye dead and come to Judgment.* *Math.* 24. 31.

3. The Generality and Exactneſs of it.

VVe muſt all: we muſt every one for every thing. There is no anſwering as in Humane Courts by a Proxy.

God doth not deal in a lump, by paſſing ſentence on all men and all things together, Condemn all or Acquit all. No, but he makes a Separation, and diſtinguiſheth between good and bad.

Here indeed *Solomon* tells us they fare all alike, but hereafter there will be a diſtinction made and manifeſted. Now Goats and Sheep feed and ſold together, then will be ſeperated. Tares muſt be let alone and grow with the Corn till the day of Harveſt, but at laſt their will be a ſeparation. Chaff and VVheat lye in the ſame floor till the fan cometh. Here men as Travellers in a journey paſs together, lodge together, but in the Morning part; Good and bad are here mingled together; But then it will be known which were *Jacob*'s, which were *Math.* 25. 32.

were *Labans* Flock; Masks and Vizards and Paint will be then stripped off, then all shall appear as they are.

4. The Righteous proceeding.

He will bring to judgment. God will not sentence first and judge afterwards: but first weigh, judge, and then sentence.

Neither will he sentence *ex proprio motu* by his own will and pleasure, but according unto evidence and good proof: For the Books shall be opened, and by them shall men be tryed.

Rev. 20. 12. Now there are three Books, by, and out of, and according to which the judgment shall be.

Rom. 2. 14.
1. Of Nature: By this the *Gentiles* shall be tryed.
2. Of the Scriptures, by this those that lived in the Church shall be tryed. — The Books of the
   1. Law, who lived under the Law shall be judged by the Law.
   2. Gospel. So St. *Paul* tells the Christians, God should judge the secrets of all hearts by the Gospel he preacht.
3. Conscience. So both shall be judged by the Books of their own Conscience, for what they have Transgressed against the Books of Nature or Scriptures; which will then witness what is now recorded in them.

Conscience may be now as a book clapsed, which men do not read in, and so not mind their sins, as *Gen.* 44. *Joseph*'s Brethren did not theirs, till in their distress, and then will they not? they must read all. — And Lastly,

5. The Sentence will be past distinctly.

As on all good and bad: So whether it be good, or whether it be bad. God will not involve all promiscuously, for that is far from him who is the great Judge of all the Earth, and therefore he will do right, and not make the Righteous as the Wicked, as *Abraham* in his Prayer pleads with God. *Gen.* 18. 23. But God will then say,

1. Come ye Blessed to his Sheep: that hear his Voice: *Exact him and keep his Commandements.*
2. Go ye Cursed to the Goats; who have said, depart from us, we desire not the knowledge of thy Law.

And

And thus Honourable, Right VVorſhipfull, VVorſhipfull and Beloved, I have laid before you with what brevity I could, what the Doctrinall part of theſe words acquaint us with, and have put Oyl in your Lamps by Doctrinal Inſtruction, what now remains, but that I put Fire to it by ſome practical.

APPLICATION.

VVhich ſhall be only in a word of Exhortation. *Humbly* to beſeech you as your Orator, and earneſtly to require you as Gods Embaſſador, to ſee to it, that whatever you do in all your Tranſactions, whether publique or private, in your politique and perſonal capacities, as Magiſtrates, Miniſters, Chriſtians, I ſay that whatever you do you be careſull, that for all your Thoughts, VVords and VVorks, there may be nothing which may not,

Comply with Gods fear.

Correſpond with Gods Command.

Comport with man's dignity, duty and happineſs.

Stand approved through Gods mercy, and gracious acceptation in Gods judgment.

Certainly theſe reflections would have powerfull influence on us, to regulate all our carriage. *Seneca* gave his friend *Lucilius* this Counſel, that what ever he was doing, *He ſhould imagine ſome of the Roman Worthies did behold him, and then he would do nothing diſhonourable.*

So let us ſay with *Hagar*; *Thou God ſeeſt me*; and with *David*, *I have ſet the Lord alwayes before me*. Of whom it is moſt true what the Poets feign of *Minerva*'s Picture, that it was drawn with that Art, that look what way ſo ever a man turned himſelf, her eyes were ſtill upon him. For he is *πάνοπτος* all eye, who ſeeth and weigheth, and tryeth and ſentenceth, and as he puniſheth all evil, ſo will he reward all faithfull Servants.

Others cannot reward all their followers, as having not wherewith, and others will not, as being illiberal and ſordid, but God is able, becauſe *Lord of all*, and willing, becauſe *Rich unto all.*

Theſe conſiderations, ſhall we not be wanting to our ſelves, would have a very great influence on all of us, but eſpecially on ſuch who are In

In Publique Place, Trust and Employment, Magistrates and Ministers.

That they do not with their ill practises and examples overthrow that good, which by their Authority and Preaching they do or should promote. It were a happy thing, and much to be desired, that there were none that did so; But that cannot be expected, and we find by sad experience, that it ever was, and will be so: In *Aarons* Line there was a *Nadab* and *Abihu*; In *Eli*'s Family are an *Hophni* and a *Phineas*. But it is no wonder, for amongst the Angels some fell, and there was a *Judas* amongst the Apostles.

And it is most certain, that the generality of the people, as *Labans* Ewes conceived according to the colour of the Rods, that were set before them; So are they swayed by the practise of others, especially their Rulers and Teachers.

Jupiter ipse fuit, Ego non Homuncio?

But *Elihu* tells us: *Great men are not always wise, neither do the aged understand judgment.* I and my Ruler, I and my Teacher, if the practice be evil, there will be no good Plea at the last day: for so might the *Jews* excuse themselves, who had the high Priests to go before them, and perswade them to Crucifie our Saviour.

Eminent Persons intrusted with publique inployments are as looking glasses to the places wherein they live, whereby the people dress themselves, who falling into open sins, like men in a crowd, many fall with them; Mens Souls being as apt to be infected by ill examples, as their bodies by ill air. *Peter* at *Antioch* dissembling, dravvs *Barnabas* into the same error. *Act.* 11.

Publique persons then have great cause often to put an avve upon themselves, by such reflections. Doth my Carriage correspond vvith God's fear and command, my duty and account? That so they may have their Carriage inoffensive. For in all their visible miscarriages there is a double sin: *The Fact*, and *the Example*. The vulgar being their shadovvs to follovv their steps, and so vvill bring a double punishment on their selves and charges. Hence *David* prays for *Zion* as vvell as for himself. —— Let such say than vvhen tempted to evil as *Nehemiah*, and shall such a man as I fly? *Psal.* 51. 5.

Upon

Upon all which conſiderations, give me leave I beſeech you, Right Worſhipfull, Worſhipfull, who are intruſted with the Government of this Honourable, Antient and Famous City, to perſwade you to a diligent care, rightly to diſcharge that truſt, that Gods providence, his Majeſties Charter, and your Brethrens choice, have impowered you for, and called you to.

And I can no better do it than by laying before you that famous inſtance, which in all its circumſtances is applicable to you. That excellent charge which that good King *Jehoſaphat* gave his Judges and Magiſtrates, which he by his Royal Charter Eſtabliſhed in the Cities of *Judah*. 2 *Chr.* 19. 6. 7.

Take heed what you do, for you judge not for man but God. 2. *Chron.* 19. 6, 7. And this he enforceth with arguments, and leaves directions for. *Let the fear of the Lord be upon you, take heed and do it.* He impowered them by his Charters, and enjoyns them to diſcharge their duty, to judge juſtly, to do nothing raſhly, unadviſedly, but in all their proceedings to uſe a heedfull circumſpection.

They were not to be idle, or as *Gallio*, careleſs and negligent, but they were *to do*. They were not to be wilfull, and to do what they pleaſe, but they were to *obſerve and do*, both according to God, and the Kings Laws, and the true ſtate of the particular matters that were brought before them. They were not to be raſh and inconſiderate in haſt and careleſs, but to ſee what they did, leaſt as *David*, they may paſs a wrong Sentence, and injure a faithfull *Mephibeſeth*, upon the flatteries and inſinuating calumnations of a treacherous and falſe hearted *Ziba*.

Lo this was the charge that good Prince laid upon his Deligated Magiſtrates, whom he had Eſtabliſhed from City to City.

He gave them Power under him to act, he gives them directions how to act. They might not uſurp a power without his Charter, they might not neglect to execute that power committed to them by his Charter. But he enjoyns them to do, and not be idle, to take heed and ſee to it, that they did according to the Law and Juſtice, and not be willfull, raſh and negligent, and to prevail with them ſo to do, he preſſeth upon them the *fear*, the *pattern* and *preſence* of God.

I ſhall not undertake to direct you in particulars, only in general to recommend unto you the conſideration of God's *fear*, God's *command*, your own *duty*, *dignity* and *account*; And then

certainly you will discharge the duty of your places, according to your names and powers, God and mans expectation from you.

Hos. 4.18. You will then be what God calls you, *Sheilds*. And so de-
Judg. 18. 7. fend the innocent and well-doer; *Heirs of Restraint* to curb the extravagant exorbitances of the Sons of *Belial*.

Healers. To make up, and not make wider any incident breaches that may and will unavoidably arise, when many are concerned in the management of the same power.

Psal. 78. 71. *Shepherds*. And ought therefore with earnest care, as *Jacob* did *Laban*'s Sheep, to feed the Lords Flock, aiming at the good of their charge, and not their own advantage, who must lose themselves in the common right, as Rivers their names
Est. 10.3. and natural qualities in the main Ocean. Thus *Mordicai* sought *his Peoples welfare*, and seeking Gods glory and not their own, as *Joab* did *David* at the seige of *Rabbah*, since God is jealous of his glory, aad keeps that for himself; As *Potiphar* did his Wife, when he gives us all things else.

1 *Sam.* 12. 3. 4. And shall you be able to say as good *Samuel* did; —*Witness against me: whose Ox or Ass have I taken, whom have I defrauded or oppressed, of whose hand have I received any bribes to blind mine eyes therewith?* Or receive as he did a Testimony of his Innocency; Then you may say with comfort as *Nehemiah* did.

Neh. 13. 22. *Remember me O my God concerning this, and spare me according*
Isa. 38. 3. *to the greatness of thy mercy.* — And as good *Hezekiah* did. *Remember now O Lord! How I have walked before thee in truth, and with a perfect heart, and have done what is good in thy sight.* And
Joh. 17. 4. 5. with our Saviour; *Father I have finished the work which thou gavest me to do; I have glorified thee on earth, and now glorifie thou with thine own self.*

Fathers. And so must when need is prest with a weeping eye and tender heart, as *Joshua* did *Achan*.

Correction must be, but it may not be delighted in, but be as it is in God his strange work, and ought to be undertaken as War and Law in case of necessity, for preservation of right and peace.

Magistrates are Fathers, and therefore must mind the good of the whole Family.

Phil. 2.7. 8. Worldly Polititians are all for themselves, but the good Christian Magistrate, as their Master Christ for the good of others.

Psal. 82. 2. &c. *Gods*. And so ought not to be flexible but constant, not to be prevailed upon, or perswaded from doing right by the importu-

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nity of Friends, not covetous as *Feſtus*, not timerous as *Pilate*, who was affrighted to the condemning of Chriſt, by the *Jews*: telling him if he did not, he was not *Ceſars* Friend, not reſpect perſons, not take rewards or gifts, either by himſelf or his man *Eliſha*, or his Mans man *Gehazi*.

Thus ſhall you reflect upon your names, diſcovering what your duty is, you will with your own conſent manage your power, and ſo have the Teſtimony of a good Conſcience, be acceptable to your Brethren, and approved of God.

To conclude all, let us know that it is the want of the fear of God, and a due regard to his Commandements, the not reflecting on our duty and dignity: the not minding our account, that is the cauſe of all the diſorder in the World.

This is that which makes Magiſtrates pervert judgment, and prefer their own private advantage before the publique vvelfare. Miniſters ſo extravagant and regardleſs of their Duty and *Decorum* in their habit and language, and publick converſe. Lavvyers, both Counſellors and Sollicitors, prey upon the paſſions and ſimplicity of their Clients, and ſo render the Lavv, vvhich is good and neceſſary, and without which there can be no comfortable living, yet a burthen rather than an advantage. For ſo we ſee it comes to paſs that the remedy uſually proves worſe than the diſeaſe. And we find by dayly experience that if the matter be not of extraordinary value, it were better for mens both quiet and profit, to ſet down looſers, and never try for it; For uſually in the iſſue, the Lawyers Purſe proves as the Butlers Box, that is ſure to gain, and the indiſcreet litigants fare as the Sheep that go to a Bramble for ſuccour, leave a part of his fleece behind him.

The want of theſe reflections makes many Traders in the world uſe all manner of deceits, and to learn from the Devil to make their bargains; as he would have done with our Saviour, who,

1. Choſe a place for a counterfeit deluſion; *Hence* their ſhadows and falſe lights.

2. Commend the goodneſs of their ware, and never diſcover the evil, as Satan told Chriſt of the glory of the Kingdoms of the World, but not a word of the trouble.

3. Satan came with lies, and falſe brags.

4. Pretends the dealers advantage, when they intend their loſs.

Thus many dealers for want of a due reflection, or God's fear and command, their own duty, dignity and account, manifeſtly

ſhew that whoſe Apprentices ſo ever they were, they have learnt of another Maſter.

The want of theſe reflections makes Maſters deal hardly with their Servants, and Servants untruſty to their Maſters; Parents deal unkindly and bitterly with their Children, Children deal unthankfully and rebelliouſly with their Parents; Superiors ſcorn and oppreſs their Inferiors, Inferiors repine and rail at their Superiors, Conformable men revile Diſſenters, Diſſenters break the peace of the Church, under pretence of Conſcience men grow debaucht and effeminate: women grow proud, fooliſh and fantaſtick; Moſt to prevaricate from the duty, dignity and decency of their places.

To ſhut up all, I beſeech you Men, Fathers and Brethren, Honorable, Worſhipfull and Beloved; Let the fear of God be upon you, have a conſcientious regard to his Commandements, your own dignity, duty and account, and this will be powerfull to anſwer all the temptations you may be aſſaulted with.

Are you tempted as *Joſeph*, or as *David* with a naked *Bethſheba*? (and who can prevent that temptation either in Streets or Churches? though the immodeſt licentious liberty of ungoverIſa. 3. 24. nable women, whoſe nakedneſs through wantonneſs may be juſtly followed with a nakedneſs through want) hovvever you may be tempted, reflect upon theſe conſiderations; The fear of God, his commands, your ovvn dignity, duty and account, and this vvill reſtrain and regulate your carriage.

And let it be all our indeavour, that the vvhole of our converſations in all our ſeveral ſtations, may comport vvith Gods fear, comply vvith Gods commands, correſpond vvith the duty, dignity and happineſs of Men, of Chriſtians. Shevv your ſelves men. Act not as Brutes, Goats, Svvine, Dogs, VVolves, Serpents, Vipers, for by all theſe names vvicked men are deſcribed. But Conſider vvhat becomes us in our ſeveral places and ſtations.

Conſider vvhat is by God Almighty co[illegible] on us.

Conſider the great and dreadfull accou[illegible] be given by us.

Deal uprightly, faithfully, conſcie[illegible] places, according to the rules of Gods word, and th[illegible] of his Spirit, and the dictates of a ſanctified and inlightned Conſcience, and in ſo doing we may aſſure our ſelves of the comforts of grace here, and eternal happineſs hereafter. *FINIS.*